2.

A LETTER TO HIS ROYAL HIGHNESS THE Duke of YORK,

Touching His Revolt from, or Return to the

PROTESTANT RELIGION.

By an Old Cavalier, *and Faithful Son of the Church of* England, *as Eſtabliſh'd by Law.*

Illuſtrious Sir!

WHEN I look up to the *Greatneſs* of your Quality, and down on my own *meanneſs*, I cannot but Tremble to make this Addreſs, ſo liable to be Cenſur'd as preſumptuous, and obnoxious to variety of miſconſtruction. But ſince my Pen is guided by an *Heart* fill'd with profound *Loyalty*, and veneration towards All the *Royal Family*, and a ſincere reſpect, and moſt paſſionate deſires for the particular proſperity (Temporal and Eternal) of your Royal Highneſs, I cannot refrain diſcharging what I apprehended my duty; and therefore with good *Eſther*, finding not only my Countrey, but your Highneſs alſo, in ſuch Apparent (I wiſh it may not prove Inevitable) hazard of Ruine, am reſolved to adventure forth, and caſt my poor weak Sentiments at your feet; and, *If they periſh, they periſh.*

'Tis generally reported, That you are long ſince turn'd *Papiſt*; and ſo far believ'd, That every day many Hundred thouſand Proteſtants are melted into Tears and Horror meerly on that Conſideration, and lament the ſame, as one of the greateſt Calamities that has happen'd in our Age. I muſt do my ſelf ſo much juſtice as to declare, That I am none of thoſe Fanatical Spirits, that either raiſe, or lightly credit Rumours to the prejudice of my Superiours. But beſides what has been Sworn by perſons, whoſe Evidence none have hitherto been able to Invalidate by any Subſtantial Reaſons, or Incoherence in their Depoſitions; your Highneſſes Conduct, and Deportment for many years

paſt, your Abſenting from the publick Worſhip of our Church, Refuſing Legal Oaths and Teſts, your Countenancing, Retaining, and Intimate Correſpondency with *Roman Catholicks*; and many other Reaſons not fit, at leaſt unneceſſary here to be mention'd, do all loudly ſpeak it: And for thoſe who would go about to deny it (as ſome wretched Pamphlet-ſcriblers, and unthinking Health-drinkers have done), beſides the folly of the attempt, they unwarily caſt a greater load of Ignominy and Diſhonour on your Highneſs, whilſt they pretend to vindicate you.

For is it Imaginable, That a Prince of your Generoſity and Prudence would ſo far ſuffer the Affairs of your Royal Brother to be Embroil'd, His Councils diſcompos'd, All the Proteſtants in the World ſwallow'd up with Aſtoniſhment, and almoſt deſpair, your own Honour ſullied, your Intereſt impaired, and theſe Three Kingdoms put into a deplorable Diſtraction, meerly upon a falſe ſuppoſition, without Rectifying in all this time their miſtake by ſome Real Demonſtrations to the contrary? If ſuch a *Capricio* ſhould ſway with your Highneſs, what were it but to render you the *worſt Subject*, the moſt *unkind Brother*, the moſt *Impolitick Prince*, and the *maddeſt*, or moſt *monſtrous man* in the World?

I ſhall therefore take it for granted, and conſequently muſt, tho' with all humility, and a ſorrow inexpreſſible, direct my diſcourſe to your Highneſs as *an Apoſtate* from the Proteſtant Faith; and if I am miſtaken, 'tis your Highneſs has led *not only me*, but almoſt all the World into that Error.

I am not inſenſible of my own weakneſs, and how unfit I am to Argue matters of Religion with your Highneſs, and thoſe ſubtil *Sophiſters* (the Peſt of *Europe*, and ſhame of Chriſtianity) which are always *Croaking* about Perſons of Quality, whom they have perverted to their Idolatries; being my ſelf but a *Lay-Gentleman*, of little *Learning*, and in the courſe of my Life more Converſant with the *Sword*, than the *Pen*: And I muſt wonder with Regret, if none of the *Right Reverend Fathers*, my Lords the *Biſhops*, or ſome of our other *Learned Divines* have not vigorouſly made Applications to your *Highneſs*, even in a Publick Manner, to regain you to the *Proteſtant Communion*: If they have not charg'd you, as they are *Gods Ambaſſadors*, to ſhew ſome Reaſons, why you have broke the League (your Baptiſmal-vows) with his Church, and joyn'd your ſelf to the Tents of his *Enemies*: If they have not Adjur'd you in the Name of our Lord, to ſhew on what *offence* taken amongſt *us*, and for what *Beauties* obſerv'd in the Church of *Rome*, you quitted the true *Spouſe of Chriſt*, to follow the Enchantments of a *Strumpet*, whoſe ſhameleſs Adulteries have long ſince cauſed an utter Divorce between her and the Bleſſed Jeſus: If they have not ſolemnly called *Heaven and Earth* to Record, that they are ready to ſatisfie all your *ſcruples*, to anſwer all your *objections*; and to ſhew, That it is not through any default in them, for want of *Endeavours*, nor in our Church for want of *Truth*; but that your defection muſt be *wilful*, as well as *unreaſonable*, whereby to render you either *convicted*, or *inexcuſable*.

Nor do I doubt, but ſeveral of thoſe *Glorious Lights* of our Church, may accordingly have diſcharg'd without *fear* or *flattery* their Functions herein, in *private* diſcourſes: But certainly a matter of that ineſtimable Importance, as wherein not only the *Soul* of one of the *Braveſt Princes* of the Earth, but alſo the whole *Proteſtant Intereſt* in the World, eſpecially within theſe Three Nations, is ſo deeply and dangerouſly concern'd, might require, ſince I am ſure it *deſerves* a *Publick* and *General* Application: Nor ought any, though

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the meaneſt of men, to be blam'd for contributing modeſtly, his *help* to prevent a diſaſter of ſuch *univerſal influence:* And therefore who knows but that Almighty Providence, who overthrew *Jericho*'s proud Walls of old, not with *Battering* Engines of War, but with the blaſt of contemptible *Rams-Horns*, and is often pleaſed to make uſe of the *weakeſt* Inſtruments to effect mighty Works; may give a Bleſſing to theſe poor unpoliſht inartificial Lines, which have nothing but the Power of *Truth*, and the Honeſty of a ſincere Intention to recommend them to your Princely Conſideration.

That you were Educated in Proteſtant Principles, is notorious. I beſeech your Highneſs therefore to ſatisfie the World what could induce you to a change. I ſhall not mention your Royal Grandfather, whoſe Learning then baffled all the Conclave; nor ſhall I inſiſt on that Curſe which he ſolemnly pronounced on any of his poſterity that ſhould turn *Papiſts:* I ſhall only ſay, Had you not the Example, and the Commands too of a moſt Indulgent, Pious Prince, your Royal Father, for perſeverance therein; who, though Barbarouſly Murder'd by vile men, yet continued ſtedfaſt, and even with his laſt breath diſcharg'd and clear'd the Doctrine of the Reformed Religion from having any ſhare in their Crimes. What Impiety is it, if you ſhould dare to profeſs your Fathers Bleſſed Soul to be eternally damn'd! and yet, if you are a Papiſt, you can do no leſs; for you cannot be ſuch without Believing, That there is no Salvation out of the Pale of the Church, and that there is no Church but that of *Rome*; and I am confident none can have the Impudence to ſuggeſt, that He dyed in the Communion of that Church: What follows then? or how will you anſwer this Horrid Scandal on his Sacred Memory, when you ſhall meet his Glorified Spirit at the laſt dreadful Judgment-day? Nor can the keeneſt Jeſuit blunt the edg of this Argument by a Retortion from the Conſideration of your Highneſſes Illuſtrious Mother: For though Papiſts are ſo audacious, as to place the Keys of Heaven at the Popes Girdle, and uncharitably doom us All to unquenchable flames, not affording us ſo much as a Room in Purgatory: yet Proteſtants are not ſo unchriſtian, but (according to Scripture) leave ſecret things to God, and allow grains for Education, Prepoſſeſſions, Ignorance, *&c.* which is yet no more a Reaſon for any man to turn Papiſt, than 'tis for him that ſtands ſafe on the ſhore to leap off into a Veſſel ſo rotten, leaky, and juſt ready to ſink, upon a preſumption that ſtill ſome of thoſe that are in her may eſcape the danger: Or to chuſe an impudent Quack, who boaſts he *only* can Cure him, and refuſe a Learned Phyſician, who modeſtly grants he may peradventure be healed by the other, though very improbably; but withall, that 'tis a Million to one but the Patient, under ſuch hands, miſcarries; and that in this caſe eternally.

But quitting this Argument, which is only Perſonal, I beſeech your Highneſs to tell us, how you, or any man of ſenſe can ſo far forget, not only his Education and Intereſt, but his very Reaſon, as to imbrace POPERY, frightful, deteſtable, ridiculous *Popery*, that Chaos of Superſtition, Idolatry, Error and Impoſture, that has no foundation but a Cheat; no Ends but to gratifie Pride and Avarice; no ſolid Argument to promote and maintain it, but Impudence and Cruelty.

Popery, That depends wholly upon nice and poor uncertainties, and unprovable ſuppoſals: As 1*ſt*, That *Peter* was Biſhop of *Rome*. 2*dly*, That He left there one to be Heir of his Graces and Spirit, in a perpetual unfailable Succeſſion. 3*dly*, That He ſo bequeathed his Infallibility to his Chair,

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as that whoſoever ſits in it, cannot but ſpeak Truth; ſo that all who ſit where he ſat, muſt by ſome ſecret Inſtinct, ſay as he taught; that what Chriſt ſaid to him abſolutely, without any reſpect to *Rome*, muſt be referr'd, yea ty'd to that place alone, and fulfill'd in it. *4thly*, That *Linus*, *Clemens* and *Cletus*, the Scholars, and ſuppoſed Succeſſors of *Peter*, muſt be preferr'd (in the Headſhip of the Church) to *John* the beloved Apoſtle, then ſtill living. *5thly*, That He whoſe Life is oft-times monſtrouſly debauch't, his Judgment childiſhly ignorant, cannot yet, when in his Pontifical Chair, poſſibly Err. *6thly*, That the Golden Line of this Apoſtolical Succeſſion, in the confuſion of ſo many long deſperate Schiſms, ſhamefully corrupt Uſurpations and Intruſions, and confeſs'd Hereſies, yet neither was nor can be broken.

Popery, That teaches men to Worſhip Stocks and Stones, and Painted Clouts, with the ſame Honour as is due to our Creator; and leſt that practiſe ſhould appear to her ſimple Clients too palpably oppoſite to Gods Law, moſt ſacrilegiouſly ſtifles one of the Ten Commandments in their vulgar Catechiſms and Prayer-books.

Popery, That utterly confounds the true Humanity of Chriſt, while they give unto it Ten thouſand places at once, and yet no place; Fleſh, and no fleſh; ſeveral members without diſtinction; a ſubſtance without quantity, and other accidents; or ſubſtance and accidents, that cannot be ſeen, felt or perceived; ſo that they make a Monſter of their Saviour, or nothing.

Popery, That utterly overthrows the perfection of Chriſts ſatisfaction; for if all be not paid, how hath he ſatisfied? If Temporal puniſhments in Purgatory be yet due, how is all paid? And if theſe muſt be paid by us, how are they ſatisfied by him?

Popery, That hath made more Scriptures than ever the Holy Spirit dictated, or the Ancient Church received; and thoſe which it doth make, Imperiouſly obtrudes upon the World; and while it thunders out Curſes againſt all that will not add theſe Books to Gods, ſeems to defie the Curſe pronounc'd by God himſelſef to thoſe that add unto his Word, *Rev.* 22. 18.

Popery, That Erects a Throne in the Conſcience to a meer man, and many times rather a Monſter than a man; and gives him abſolute power to make a ſin of that which is none; and to diſpenſe with that which is; to create new Articles of Faith, and to impoſe them upon Neceſſity of Salvation; to make wicked men Saints, and Saints Gods; for even by the Confeſſion of Papiſts, leud and undeſerving men have leapt into their Calendar; yet being once Inſtall'd there, they have the Honour of Altars, Temples and Invocations; ſome of them in a ſtile fit only for their Maker.

Popery, That robs the Heart of all ſound Comfort, whilſt it teacheth us, That we neither can, nor ought to be aſſured of the Remiſſion of our ſins, and of preſent Grace, and future Salvation; that we can never know whether we have receiv'd the true Sacraments of God, becauſe we cannot know the Intention of the Miniſter, without which they are no Sacraments.

Popery, That Racks the Conſcience with the needleſs torture of a neceſſary ſhrift, wherein the vertue af an Abſolution depends on the fulneſs of Confeſſion; and that upon Examination; and the ſufficiency of Examination is ſo full of ſcruples (beſides infinite Caſes of unreſolved doubts in this

this feigned pennance) that the poor ſoul never knows when it is clear.

Popery, That under pretence of Religion plays the Bawd to ſin, whilſt both in practiſe it tolerates open *ſtews*, and prefers fornication, in ſome caſes before Honourable Matrimony, and gently Blanches over wilful Violations of Gods Law with the favourable title of *Venial Crimes*.

Popery, That makes Nature vainly proud, in joyning her as Copartner with God in our Juſtification, Salvation, and idly puffing her up with a conceit of her Perfection and Ability to keep more Laws than God hath made, whence their Doctrines of Merit and Supererogation, *&c.*

Popery, That requires no other Faith to Juſtification in Chriſtians, than may be found in Devils themſelves; who, beſides a confuſed apprehenſion, can Aſſent to the Truth of Gods revealed Will, and Popery requires no more.

Popery, That inſtead of the pure Milk of the Goſpel, hath long fed her ſtarved Souls with ſuch idle Legends, as the Reporter can hardly deliver without laughter, nor their Abettors be told of without ſhame and diſclamation; ſo that the wiſer ſort of the World read theſe Stories on Winter-evenings for ſport, which the poor credulous multitude hear in their Churches with devout aſtoniſhment.

Popery, That requires nothing but meer Formality in our Devotion; the work wrought ſuffices alone in Sacraments, and in Prayers; if the number be repeated by Rote, no matter for the Affection; as if God regarded not the Heart, but the Tongue and Hands; and while he underſtands us, cared little whether we underſtand our ſelves.

Popery, That hath been oft dyed in the Blood of Princes, that in ſome caſes teaches and allows Rebellion againſt Gods Anointed; and both ſuborneth Tteaſons; and Excuſes, Pitties, Honours and Rewards the Actors.

Popery, That overloads mens Conſciences with heavy burdens of infinite, unneceſſary Traditions, far more than ever *Moſes* Commented upon by all the *Jewiſh Rabbins*; impoſing them with no leſs Authority, and exacting them with more Rigour, than any of the Royal Laws of their Maker.

Popery, That Cozens the vulgar with nothing but ſhadows of Holineſs in Pilgrimages, Proceſſions, Offerings, Holy-Water, Latin Services, Images, Tapers, Rich Veſtures, Gariſh Altars, Croſſes, Cenſings, and a thouſand ſuch like, fit for Children and Fools, robbing them in the mean time of the ſound and plain Helps of true Piety and Salvation.

Popery, That cares not by what wilful Falſhoods, Equivocations, Perjuries and Abominations it propagates it ſelf, and maintains its credit: And therefore being conſcious of her own Villanies, goes about to falſifie and deprave Authors, that might give Evidence againſt her, to outface all Ancient Truths, to foiſt in *Gibioniſh* Witneſſes of their own forging, and leaves nothing unattempted againſt Heaven and Earth that might advance her Faction, and diſable her innocent and juſt Accuſers.

This, this is the true figure of Popery, through whatever falſe Opticks your Highneſs may have view'd it; This is that for which you are reſolv'd to hazard a Crown of Glory, and three Temporal Diadems to

boot; and to which you ſacrifice both your own Fortunes, and the Tranquillity of many Millions of Souls.

What then can the World, that knows the clear light of your Highneſſes Elevated underſtanding, imagine can be the cauſe of your Revolt? will they not be apt to conceive, that you have not Eſpouſed this Mock-Religion purely for its own ſake, but for ſome promiſed Dowry of an Abſolute Monarchy, or Arbitrary Power, which ſhe might pretend to bring one day with her to your Embraces? But as this is far below the Juſtice and Generoſity of your Highneſs, ſo 'tis unworthy the thoughts of any conſiderate Politician. For ſuppoſe any Prince, to whom the *Britiſh* Sceptre may hereafter devolve, Intoxicated with the Tinſel Glories of the *French* Monarchs bluſtering Grandeur, ſhould be ſo vain, as to hope to ſubjugate the Engliſh Liberties, and deſtroy the Conſtitution of the beſt Eſtabliſht Government on Earth, by Aſſuming to himſelf the whole Legiſlative Power, Raiſing Money, and draining his Subjects at pleaſure without their Common Conſent in Parliament, *&c.* and ſhould be ſo extravagantly enamour'd on this fatal project (fatal I ſay, becauſe for above Five hundred years it has ſhipwrackt all that Coaſted that way), as to be content to ſhift his Religion, and exchange his Faith, and turn Papiſt, on a preſumption, that the ſame might facilitate and accompliſh his Enterprize: As King *John*, 'tis ſaid, reſolv'd once to embrace *Mahumetiſm*, rather than not to be reveng'd of his Barons, Claiming their juſt Liberties: Suppoſe I ſay all this ſhould be, and that the preſent *Papiſts*, to get their Religion publickly Eſtabliſht, ſhould *comply* with his Deſigns; yet ſtill is it not moſt reaſonable to believe, That having once gain'd their Point therein, they, or their *poſterity*, will ſoon recall to mind their Birthrights and Priviledges due to them as Engliſh-men; and will they not then be perpetually *tugging* and *ſtruggling* to regain them, whence continual diſturbance will enſue, and a *ſtanding Army* muſt be kept on foot to ſupport this ill-acquired Grandeur? For theſe Subjects that contended with King *John* and King *Henry* the Third, *&c.* tho' they were Papiſts, and of the ſame Religion with thoſe Princes, could not brook it, to be ſlaves to their *Arbitrary Pleaſures* in their Civil Rights: Beſides, what a *waking dream* is it for any King, that is free from the *Roman Yoak*, to think to make himſelf more Abſolute by Involving himſelf and his Kingdoms in Thraldom to the Church of *Rome*; wherein not only *the Pope* pretends a Right to domineer over him, but *every Eccleſiaſtick* eſteems himſelf wholly exempt from his Juriſdiction, and all his People will be but *half his Subjects*, *viz.* in Temporals; For in Spirituals, and *in ordine ad ſpiritualia* (a monſtrous *draw-net*, that may include almoſt all the Actions of Humane Life), they are wholly to be Conducted by his Holineſs and his Subordinate Miniſters. How therefore can your Highneſs, if a *Roman* Catholick, complain of the late ſucceſſive *Houſes of Commons* for preſſing a Bill to Exclude you? Is it any Diſloyalty to endeavour to preſerve the *Imperial Crown* of *England* from a truckling and ſhameful ſervitude to a Foreign Uſurpers Power? Or is it any ſuch unheard-of thing to Debar a Prince from a Throne, that hath obſtinately *diſabled* himſelf? Certainly, above all men, the *Roman* Catholicks ought not to murmur at this; for did not the Pope Iſſue forth a *Bull* to exclude *your Grandfather* King *James*, unleſs he would turn Papiſt? And did not the *Romaniſts*, though they acknowledged

ledged the Title of your other *Grandfather*, *Henry* the Great, to the *French* Diadem; yet refuſe to pay him any Obedience, becauſe a *Proteſtant*, and on that only ſcore fought againſt him, as long as he continued ſo, and thought it no *Rebellion*? Your Highneſs perhaps will ſay—— What tho' they did ſo, true Proteſtants, and the *Church of England* do not own ſuch principles? Well then, if the Proteſtant Principles be *better* than thoſe of the Church of *Rome*, what madneſs is it in your Highneſs to Abandon the firſt, and chuſe the latter?

I am a dutiful and hearty Lover of *Monarchy*, and when Eſtabliſht on ſuch an *Equi-poiz'd Baſis* of Wiſdom as ours is, ſhall ever aſſert it to be the beſt Form of Government in the World, and moſt agreeable to the Genius of Engliſh-men: But that *lineal deſcent* is ſo ſacred a thing, that the Heir-preſumptive can for no *default* or *crime* whatſoever be Debarr'd from the Crown by an *Act* of Parliament, or publick Decree of State, I do not underſtand; For I am ſure the practiſe in *all Ages*, both at home and abroad in almoſt every Nation in the Earth, hath run contrary: And as to Right; thoſe that pretend ſuch Succeſſion in all Caſes to be *Jure Divino*, would do well to ſhew in what Texts of Scripture the ſame is preſcribed; till then, they do but *talk*, not *argue*; and if a Candidate to the Crown, for *any Reaſons* whatſoever, may without offence to the Law of God or Nature, be Excluded by an Act of King, Lords and Commons; Then the *Jure-Divino*-ſhip vaniſhes, and nothing is left to be conſidered: But whether ſuch next Heir have done *ſuch Acts*, or is ſo qualified, that in prudence it be neceſſary for the Tranquillity of the Publick to Exclude him. Now I believe there are but few of the Church of *England*, but if the Bill had paſs'd the *Lords*, and his Majeſty had given his *Royal Aſſent* to it, would have acquieſc'd therein, and conſequently they do not believe the Excluſion to be ſimply unlawful by the Law of God or Nature, for againſt either of them no *Humane Ordinances* ought to prevail.

But all true Loyaliſts do not deſpair, but your Highneſs may yet prevent all occaſions of ſuch Diſputes by opening your eyes; or rather that *God* (in whoſe *hands are the hearts of Princes*) may Irradiate your Royal underſtanding, and let you ſee the horrid *Blackneſs* of thoſe men who have endeavour'd to ſeduce you, and of thoſe *principles* to which they would have inveigled you, on purpoſe to have made your Highneſs a *property* to their *Ambition* and *Avarice*, and that under the ſhadow of your Illuſtrious Name they might one day *Tyrannize* at pleaſure over theſe Three Kingdoms.

If Heaven ſhall be pleaſed to work ſuch an happy *Inclination* in your Highneſs, you ſhall preſently ſee the whole *Britiſh Empire* ecchoing with praiſes and *acclamations*, and inſtead of murmurs of *Secluſion*, every good Subject ſhall erect you a *Throne* in his heart.

But the grand difficulty will be to ſatisfie the prejudiced world of your *ſincerity* herein; for if your Highneſs (which God forbid) ſhould declare your ſelf a Proteſtant only to ſerve a preſent *turn*, and uſe the Sacred Name of *our Religion* but as an engine to advance the deſign of our *bloody enemies*, you would act at once the moſt diſhonourably and (in the end) moſt *prejudicially* to your own Intereſt, in the world, and muſt certainly expect the *blaſts* of Heaven, and *curſes* of earth on all your future proceedings; for *Hypocriſie* is odious to God and man, nor is there any monſter ſo abominable to ſerious men of both ſides, as a *Church-Papiſt*.

Your

Your Royal Highneſs, I hope, will excuſe our *fears*, for we are not ignorant of the Arts and Craft of *Rome*, that ſhe eſteems *no means unlawful* to obtain her *ends*. How ſhall any *Oaths* be ſufficient Teſts, when a private *diſpenſation* may at once allow the *taking*, and warrant the *breaking* of them? Or what ſignifies the participation of our *Sacraments* to one that is taught, We have no true *Miniſters* of Chriſt; if ſo, no *conſecration*, conſequently nothing but an *ordinary Breakfaſt* of common *Bread and Wine*, and who ſhall loſe the hopes of three Crowns rather than not taſte ſuch harmleſs *viands*? Not that I dare imagin your Highneſſes underſtanding would ſuffer you to believe the *lawfulneſs*, or your *Princely Generoſity* permit you to practiſe theſe leud *diſſimulations*; yet ſince *ſuch Doctrines* are daily taught in the *Roman* Church, how ſhall Proteſtants be aſſured they have no influence on your Conduct? I muſt therefore with all humble freedom aſſure your Highneſs, that after ſo general an opinion of your Highneſſes having been a *Roman* Cntholick, though you ſhould go never ſo duly to Church, receeive the Sacrament a *thouſand times*, and take *Oaths* all the way from *Holy-rood* Houſe to St. *James*'s, yet the people would ſcarce *believe* the reality of your Converſion, unleſs withal they ſee it accompanied with ſome other *Demonſtrations*. For as *Faith* without works is dead, ſo profeſſion of a Religion, without agreeable endeavours to advance it will be vain. If his Royal Highneſs, will the people ſay, be a *good Proteſtant*, he will undoubtedly diſcourage *all Papiſts*, the ſworn inveterate enemies of our Religion, he will not ſuffer a Popiſh Prieſt to approach his Perſon or Palace. If he *have had* any intimation of any ill deſigns, if any have been tampering to reconcile him to Popery (which is no leſs than *Treaſon*) he will preſently detect thoſe *miſchievous Inſtruments*, that they may be brought to condign puniſhment, and applaud the *Juſtice* that has been done on *Coleman*, the five Jeſuits, *Godfrys* Murderers, *&c.* thereby ſtopping the mouths of that Brazen Tribe who would make the world believe they died *innocently*. He will declare againſt all *Arbitrary* deſigns, deteſt thoſe who by *ſneaking flatteries* would unhinge the ancient and moſt wiſe Conſtituton of our Government. He will heartily recommend *Parliaments* to his *Sacred Brother* as the wiſeſt and *ſafeſt* Councils, and even *thank* the late *Houſes of Commons* for their *zeal* againſt him, whilſt they apprehended him as an *enemy* to his King, and the Religion and ſafety of the Kingdom. He will vigorouſly by his Counſels and Intereſts oppoſe the growing greatneſs of the *French*, which at this day threatens all *Europe* with *chains*, and immediately tends not only to the decay of *Great Britains* Trade and Glory, but alſo to the diminution, *oppreſſion*, and (if it lay in humane power) utter *ſubverſion* of the *Reformed Religion* throughout the world.

Theſe and the like *Noble Fruits* will the people not unreaſonably expect from your *R. H.* when ever you ſhall pleaſe to declare your ſelf a Proteſtant; which that you may ſpeedily do, not Politickly or *Superficially*, but with that *ſincerity*, as ſo ſerious a matter (of infinite more *value* than the three Crowns you are Preſumptive Heir to) is the *prayer* of all good men, and particularly of your *Royal Highneſſes*

Moſt humble and faithful Servant,

Philanax Verax.

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